

To Bring To America the New World's Greatest Mystery

THE most mysterious monument in the world is to be brought to Philadelphia for the great Exposition in 1926. It is the great Mayan Sphinx of Quirigua, Guatemala, which has defied the curious skill of the archaeologists to decipher, yet has a great story to tell. Its removal to Philadelphia will be a huge engineering endeavor, for it weighs more than eight tons, and will have to be transported across the jungle and carried a considerable distance by train before it reaches its ship. It stands to-day amid the great ruins of an ancient civilization, far in the interior of Guatemala, near what was once a great Mayan Temple. It is one massive block of sandstone and will have to be taken five miles on sledges to the nearest railway. A special car will have to be constructed to carry it to the port of shipment.

When it does reach the United States it is expected that an intensive study of the figures upon it and the inscriptions, so carefully cut, will lead to their deciphering, so that we may at last learn precisely who built this great sphinx and when it was erected, and perhaps find in it the solution of the mystery as to the origin of the prehistoric races in America.

A study of this and other Mayan monuments has led a number of scientists to the conclusion that it is more than probable that in these monuments there is proof that the Egyptians discovered America thousands of years before Columbus, and that there was an extensive settlement of ancient Egyptians in all of what is now Central America and Mexico, where these most ancient monuments are now found.

When the Spaniards reached the mainland they could not fail to be struck by these great stone images and the temples still used by the upper class of their day. They noted too, according to all accounts, that there was a superior and an inferior class, and that they were not of the same race at all. In fact the remains which have come down to us tend to prove that the ruling race was possessed of high mentality and broad culture, as was evidenced by their monuments. The resemblance of some of the letters used in their inscriptions to the Egyptian hieroglyphs has been noted and one or more of the scientists who have busied themselves with these monuments have claimed that they found as many as a dozen words written as the Egyptians wrote them and with the same significance.

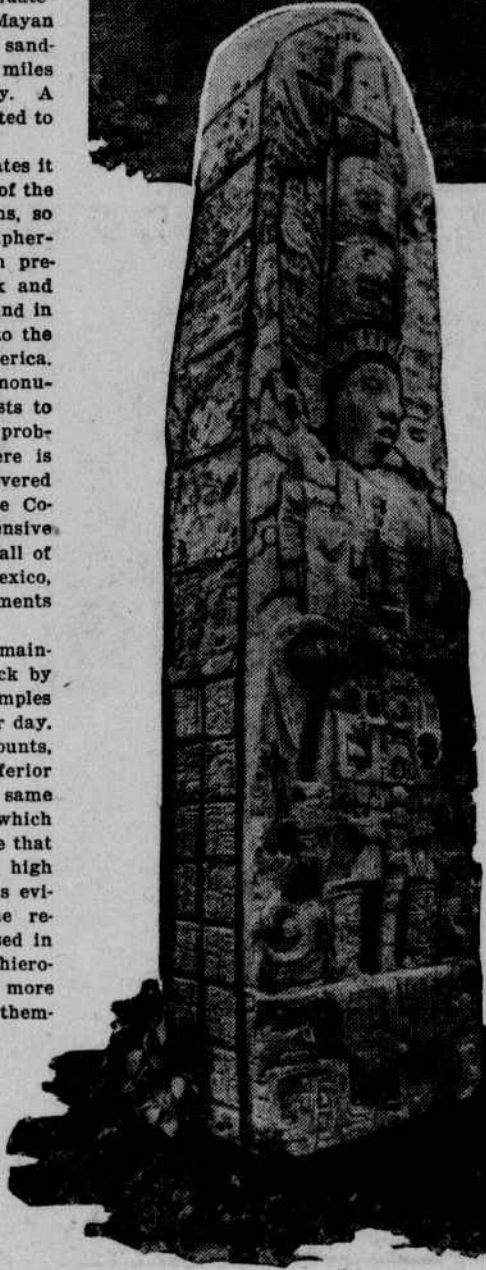
It is claimed that the modern descendants of the Mayans are different in culture and the shapes of their heads from the other Indians and that hundreds of words in their language resemble words in the Egyptian.

That this is by no means impossible is borne out by the fact that it is well known that the Egyptians sailed as far as Gibraltar and even sailed through the Straits into the Atlantic Ocean. It is no new theory that the lost Atlantis, a great continent, well known to all of the ancient peoples, and especially to the Greeks and Egyptians, lay far out in the Atlantic Ocean and was really a halfway house or stopping place between Europe and America.

When the Egyptian ships had sailed as far as Atlantis there was every reason for some of their most enterprising adventurers to sail still further to the westward, and there they would come to Central America, as they apparently did. It has been pointed out that between July and September there is a steady trade wind and current in the direction of the West Indies from the Canary Islands, and if the Egyptian ships struck this current at the right time of the year it did not re-



Where the monument to the ancient American King stands, in a wooded spot in Guatemala, dotted with other ruins of the ancient Mayan civilization. Below is a carved image of the King found in what is supposed to be his tomb. The symbols are unmistakably Egyptian, of a period 2,000 years before Cleopatra. On the left, the American Sphinx, a monument to a King of Mayans whose reign was 4,000 years or more ago. This monument is to be brought to America. In the center is the carved face near the top of the mysterious image.



nity among them—they believed the beetle never died, but always was resurrected. The sphinx to be brought to America is declared by this Egyptologist to be a monument to this King Mene.

The scientists who subscribe to this conclusion declare there is evidence that King Mene either came himself to America and ruled and died here, in the new na-

quire many weeks for them to sight the Western Continent, where, it is now held, they planted colonies at least two or three thousand years before the Christian era.

The Spaniards report a tradition current among the Mayans that their ancestors had come from the East many ages before that time and this would go to bear out the modern theory of settlement by the Egyptians.

The old Mayans built not only these monoliths and sphinxes, but also pyramids, much after the Egyptian style, and no other people has this combination. One investigator is so sure of his ground that he insists that he has discovered the special personal mark of King Mene, who lived 3500 B. C., upon one monument and that the figure at the bottom is a cartouche, or frame, in which only proper names were inscribed by the Egyptians. The figure at the bottom does look strangely like a scarabaeus, or sacred beetle of the Egyptians, the symbol for eter-

new nation he founded, or sent some high representative of his family. They declare the Mayan monument indicates that the king to whom it was erected was the autocratic ruler of his people, and that he and they were recently arrived Egyptians, if the scientists are certain.

The Mayan monuments are rich in portraits, which has led many scholars to compare these stone pictures with the carved portraits found upon Egyptian monuments. While some trace no direct resemblance, others find so marked a similarity of feature that they unhesitatingly identify the Mayans with the Egyptians. The somewhat curved noses, receding chins, sloping foreheads are pointed out as more than accidental resemblances.

That the Mayans were great astronomers is proved by calendar stones and other inscriptions, and in this point too they were Egyptianlike. It is asserted that a chief epoch with the Mayans was a



date 3400 B. C., and this has been pointed out as corresponding with the old empire in Egypt, when it is claimed that the

Egyptians found their way to this new Western land.

In religion there are even more striking resemblances. With the Egyptians they believed that the dead enjoyed the food placed with them in the tomb, and both had a Supreme Deity greater than the minor gods.

A remnant of the Mayans still exists, though the survivors are not pure of blood, and it is claimed that no less than 300,000 persons, chiefly Indians, speak a form of the Mayan language to-day.

There are two conflicting traditions current among these people as to their origin. One asserts that Itzamna came from the Far East, beyond the ocean, and taught the people. The other, that Kukulcan, the miraculous priest and leader, came from the West and founded their civilization. Under him the people were divided into four clans, ruled by as many kingly families. Many myths of the early days were told to the early Spanish invaders, and have been preserved by the Spanish missionaries who came very early to Central America to teach the Gospel.

From all of these traditions and a study of the monuments as well it has been possible to reconstruct a fairly accurate account of the life of this most remarkable people. The king was in close touch with the High Priest, king of the sacred city of Izamal, being consulted by the king on all important matters. The governors of the four provinces were nobles of the great families, supreme in their territory. These were the royal blood.

There was a council of lords aiding the king. There were special classes of priests and there was also a female priesthood, or vestal order, whose head was of royal blood. The plebeians were the laborers, artisans, merchants. Slaves were held, largely prisoners of war and their descendants.

Great care was exercised in the rearing of the children, over whom the par-

ents had absolute power until the age of 20. The nobility gave its children the best possible education, while the poorer people had to follow the pursuits of their parents and received little or no teaching. This too is pointed out as a close parallel to the Egyptian system under which the esoteric or secret higher learning was reserved for the priests and nobility alone, while the people were kept in ignorance that they might be the more easily controlled and governed.

The social laws were rigid and very strictly enforced. Marriages between persons of the same gens was absolutely forbidden, and the penalty for such intermarriages was utter ostracism. They were immediately placed in the lower class. Marriage with the sister of a deceased wife or with a mother's sister was prohibited. No one could marry out of his own rank or without the consent of his own chief.

The Mayans had very elaborate religious rites, but forbade human sacrifice. It was only after the Aztecs managed to gain control that the horrible rites of human sacrifice were introduced, but always under the protest of the Mayans.

They were a great and prosperous people, cultivating the soil and raising corn, beans, cacao, cotton and bananas. Bee culture was followed, and the art of fermenting and distilling liquor from corn, maguay and honey was well known.

Drunkenness was so common as to go without remark and was little punished unless crimes resulted. The men wore a cotton breech cloth and sleeveless shirt; the women a skirt, belted at the waist, and their hair in long plaits. All wore sandals, and while some tattooed their faces and bodies all used paint for bodily decoration. They were a very cleanly people, using both cold and hot baths. Their weapons were the bow and arrow, darts and spears, throwing sticks and wooden swords edged with flints, besides copper axes and slings and shields of reeds and protective armor of quilted cotton.

When they went to war it was rather to take prisoners for slaves than to slay their enemies.

They were a highly literary people, like the Egyptians, using paper made from the maguay plant or parchment and binding the leaves in wooden covers. Only four of these books have been thus far discovered, many having been destroyed during the early Spanish period as the "works of Satan," but these have not yet been read, because the key to the language is still missing, notwithstanding the existence of the Mayan language among the Indians.

The superior artistic power of the Mayans, according to the best authorities, was in their architecture and sculpture. Their success was all the more remarkable as they had no metal tools. Ruins of these temples and palaces, always with magnificent statuary, are found scattered all through the forests of Yucatan and Guatemala. None is any finer than the great Sphinx, which is to be brought to Philadelphia. The prejudices of the natives will have to be overcome and many physical difficulties surmounted before the monument may be moved.

It will be nearly as difficult as the transportation of Cleopatra's Needle, which was successfully accomplished years ago, and if it is done there will be no monument or exhibit at the exposition more worthy of study and admiration. In it may lie the age long problem, and through it may come the solution, so long looked for—whence came the Mayans, who they were, whether Egyptians, Hindus or some other race long since extinct.

Perhaps we shall now get that answer from the Sphinx itself, which it has so long dumbly asked every beholder.

Romance of Chinese Princess Gave Silk to the World

THIS is the day when almost every one uses silk in one form or another. Indeed it might be difficult to find a woman who cannot boast of being the possessor of it in a very much needed and useful form for daily use. Curiously enough, as things grow into common use with us we lose sight of the romance back of them that gave birth, and the story of silk and the silkworm are full of romance and interest.

Silk had its birth in China and was discovered a few thousand years ago, it has been said, by a young girl as she idly played jackstones under a mulberry tree with a handful of cocoons. A Chinese Empress gave to the infant industry her patronage and her willing hands in labor; cultivated the wild silkworms, planted groves of mulberry trees for their development and invented the loom on which to spin the silk. And for centuries the cultivation of the silkworm was a royal industry, empresses tending and developing the cult in all its branches, including silkworm farms, the dyeing and weaving of the fabrics, the culture, in other words, of the whole art of silk production, until what was one empress's pleasure—an infant industry—became in

time not only a royal pastime but an imperial art of an imperial people.

The Empress who gave the first great impetus to the industry is said to be one of the three greatest women of Chinese history, and was the wife of the Emperor Huang-Ti, who reigned twenty-six centuries before the Christian era. She it was who grew the mulberry trees and encouraged all the people both high and low to do the same. She studied the silkworm and improved on the rearing of it and on the reeling of the silk; she invented the loom and perfected it for the weaving of the wonderful patterns that were afterward sold for their weight in gold not only in China but in India and Persia and in far distant Greece, where the luxury loving people prized them as priceless treasures.

Silkworm raising is an exacting industry, yet every Chinese Empress since that time, and all the ladies of nobility as well as the peasant women of scattered countryside, have practiced regularly the art of sericulture, and what was known only to China, who guarded her secret for centuries, was spread by a woman over the world.

A Chinese princess married an Indian prince, and in the lining of her head-dress carried seeds of the mulberry tree and eggs of the silkworm. From that time the silk industry has spread over the world.

It has well been called the story of a woman's movement, and man has been an interloper, and a somewhat recent one at that, having done much in the line of the commercial development of silk; but the honor and history of it, as well as its use to-day, belong to woman.

The silkworm of commerce belongs to the group known as the silkworm moth, and many of this family spin large quantities of silk in making their cocoons. This species do not live long, and in their perfect state require very little food. The cultivated silkworm requires great care and quietude and is hypersensitive to changes in temperature, so that in China the girls who tend them give up their lives practically to the work, being selected for their gentleness and quiet, cheerful natures.

These girls are very thinly clad, so

that they may be sensitive to the slightest change of temperature in order to protect the silkworm, and the sheds in which the silkworm is kept must be well ventilated, weatherproof and kept immaculately clean.

The silkworms love all sweet odors, and the fragrance of blossoms nourishes them, so that often garlands of flowers are strewn over the sheds where they are kept. The attendant girls must not only be quiet in all their movements, but even their food must be sweet and wholesome, their breath sweet. From the time that the first worm is hatched and the last has spun its cocoon they require most skillful and unremitting attention. It has been said that for greater warmth the best cocoons are sheltered in the bosoms of the attendant girls, and then they must be quiet indeed.

The silk producing organs of the silkworm are two long glands with a viscid substance that extend along the body and end in the mouth, and in the spinning of the silk each fibre is found to be double, being derived equally from both glands.

The silkworms of China and of India, when in their perfect state, are about an inch in length, the female of the species being larger than the male. They are whitish in color, with broad, brown bars across the upper wings. When in the caterpillar stage they eat the leaves and tender parts of plants and trees, preferably the mulberry tree, on the leaves of which the eggs are laid. Soon after the eggs are laid the females die and the males soon follow them.

The eggs are very numerous, about the size of a pinhead and bluish in color; they are fastened to the surface on which they are laid by a gummy substance which when dry is of a silky texture. The eggs are laid about the end of June and are not hatched until the middle of the following April, when the mulberry leaves begin to open.

At first the caterpillar is only about one-quarter of an inch long, but grows rapidly, some of them to three inches in length. They are usually yellow, but some are darker, and, while growing, they change their skins four times. Before changing its skin the caterpillar stops eating and becomes lethargic,

but at other times it eats voraciously.

When the caterpillar is ready to change into the chrysalis or pupa state the glands become much enlarged. When ready to spin the cocoon it ceases again to eat and spins first a rough fiber, which becomes the exterior of the cocoon. Then it spins within this a finer substance, and this is the valuable fiber from which is reeled the silk. A single fiber of silk is from 800 to 1,000 yards in length.

The silkworm is about four weeks in the caterpillar state; it takes about three days to spin its cocoon, and remains about three weeks in the chrysalis stage before it emerges the perfect insect, the butterfly—fit emblem, as the ancients made it, of the soul.

When the cocoon is finished the watchers know it by the ceasing of sound within the shell. Then the cocoons are treated with temperate heat to destroy the chrysalis within, as if it emerges it will break the fiber of the silk. There are several methods of treatment, and great care must be taken in reeling the silk from the cocoon so as to have the threads of equal thickness. Reeled silk is called raw silk.